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poet-laureate of French-Canada, has woven about this juvenile belief one of the most attractive stories of his *Christmas in French-Canada*." The old New Year's custom of the *Ignolée* or *Guignolée* seems almost to have died out, or to have become something similar to Valentine's Eve in some parts of America. Formerly, "On the eve of the New Year bands of youthful masqueraders serenaded the various residents of the locality after night-fall with music and song, knocking at doors and windows, and begging for offerings for the poor, generally eatables, with threats of revenge if gifts were refused. A piece of pork with the tail adhering, called *La Chignée*, was the traditional offering expected." In the city of Montreal, down to about 1860, the mayor used to issue, on New Year's Eve, permits to young men "to run the *Ignolée* without danger of arrest or molestation by the police." The Indians, too, share in the observances of Christmas. According to Mr. Chambers: "The Huron Indians of Lorette sing in their own language a very fine carol, *Jesus Ahatonnia*, — 'Jesus is born.' The oldest existing copy of it is a MS. in the Parliamentary Library at Quebec, in the handwriting of Père Chaumonot, and the words are supposed to have been composed by the martyred Jesuit missionary, Jean de Brebœuf. At all events, they date from the time of the bloody missions of the Huron Peninsula. The Christianized Montagnais Indians, who inhabit the forests that stretch from the north of Quebec to Hudson's Bay, sing to French-Canadian airs a number of cantiques in their own language, throughout the night of Christmas Eve, which they call 'the night when we do not sleep.'"

ATACAMEÑAN FOLK-LORE. — From the little "Glosario de la Lengua Atacameña" (Santiago, 1896, pp. 36), by Vaisse, Hoyos, and Echeverría, the following items of folk-lore have been extracted: —

Kkarataire, "bare ribs." Said in jest or insult of a very lean person (p. 17).

Kkanliblibar, "pitcher belly." Said in jest of very fat or corpulent persons (p. 25).

Paatcha, "the earth" (considered as a species of divinity). The vicuña hunters believe that "among the vicuñas there is always one who is the duenna or *pacha* of all, and to render the animal propitious they offer up to it (burying the offerings in a hole in the ground wherever they may be hunting) coca, aguardiente, and tobacco. By reason of this superstitious practice, they believe the *pacha* of the vicuñas permit to them to hit the mark in shooting" (p. 27). The expression *paatchamáma* is also in use. There is evidently some relationship here with the *Pachacamac* of the ancient Peruvians. These Indians of Chili form a linguistic stock by themselves.

POLYNESIAN FIRE-WALKERS. — The "Hawaiian Gazette" for December 18, 1900, January 22, 25, and 29, 1901, contains a discussion of the "fire-walking" ceremony, interest in which was revived by the presence in Honolulu of Papa Ita, the aged and famous Tahitian "fire-walker." Of one of his "walks" we read: "Papa Ita walked upon hot stones Saturday

night in the presence of Queen Liliuokalani, Prince David, and several hundred spectators, who cheered the aged Tahitian, picking his way carefully upon the oven. The performance was an artistic success, and those who were disappointed at previous exhibitions by the lack of spectacular features had nothing to complain of. The stones were glowing when overturned by the native assistants, and settled into position. Papa Ita was clad in a skirt of red cloth with yellow figures and a *ti*-leaf girdle. As he walked around the oven, speaking the words of his incantation to *Vahine-nui*, native singers *olilied* the ancient *meles*, accompanying their weird chants on gourds. Then the Tahitian, picking his way carefully upon the stones, which were in a firm position, walked straight through the oven. Repeating his performance of calling upon his gods to assist him, he walked back over the stones, and resumed his seat. He was loudly applauded, Queen Liliuokalani and Prince David joining in the ovation. Papa Ita wore a satisfied smile. After a few moments of rest, he trod the lava blocks again, repeating this eight or nine times. During this time the *mele* singers alternated with a Hawaiian quintet in rendering the music and airs of Hawaii. The performance was free from the disgraceful scenes which attended the one given on Thursday. Papa Ita leaves for Ilo tomorrow, where an exhibition will be given this week."

The coming of Papa Ita to Hawaii seems to have stirred up again the never-quenched embers of native beliefs, for the "Gazette" for January 29, 1901, in a brief editorial on *Kahunaism*, says: "Since the coming of Papa Ita there has been a revival of *Kahunaism* in these Islands which has led some of the clergy, in direct spiritual contact with the natives, to take various measures of resistance. No belief is harder to get out of the native mind than that in the power and presence of witchcraft. Some of the strongest and most cultivated Hawaiians turn to the *Kahunas* in time of weakness or distress, and all the laws that have been passed against these devil-doctors, and all the knowledge imparted to their dupes, does not suffice to stop the spread of their sorcery, or limit the respect paid to its pretensions. People are still being prayed to death, as they were in the days when a *Kahuna* tried the experiment upon the famous John Young, only to die himself in abject terror when Young set up an altar, and began industriously praying for the death of the *Kahuna*. Elsewhere in these columns we show how a young wife was made ill by *Kahunaism*, and not long ago a reputable evening paper attributed the death of David Naone to the same cause. Indeed, such instances might be multiplied by scores without going back on the calendar very far. Papa Ita has brought the superstition to a much whiter heat than are the lava stones upon which he walks. In the Hawaiian belief he has more than apostolic power to 'bind or loose.' It was only necessary to hear the cries of native rage when a *haole* tried to follow in Papa Ita's footsteps on the heated rock, and to see the Hawaiians flock about the old man after his performance to touch the hem of his garment, to realize the height and depth of the heathen influence he is founding. We should have no cause for astonishment, if Papa Ita's tour undid, in a month's time, the work of laborious years in leading the native up from superstition to enlightenment."